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THE

NEW JERUSALEM MAGAZINE.

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NOVEMBER, 1881.

THE THREE DEGREES OF AUTHORITY.

WE all know what authority is, in its lowest or natural degree. But what is it when elevated to the spiritual degree? And what is it when elevated, yet again, to the celestial or heavenly degree?

There is in the Church, as in the State, authority of written documents, which is fixed and permanent in its form; and also authority of persons, which is to be exercised according to the office in which the person is, and according to the call and occasion which may arise from time to time. And each of these kinds of authority may be exercised either in the lowest or natural degree, in the middle or spiritual degree, or in the highest or heavenly degree, according to the degree of use to be subserved, and the degree of capacity for reception. For children, and persons who are spiritually not mature, and in this respect are like children, must be governed and led by the exercise of external or natural authority, which is authority of the lowest kind. But, as far as any one becomes truly spiritual or heavenly, he can, and therefore should, be governed and led by spiritual or heavenly authority.

There are two aspects in which it may be well to consider the nature and the operation of authority. For it is one

thing to be truly and with benefit to one's self under authority, and another thing to exercise authority and to do so wisely and beneficially.

Let us first consider the three different ways, or degrees, in which authority may be accepted or received; and then, afterwards, the three ways, or degrees, in which it may be put forth and exercised.

Children, from the immature state of their minds, cannot receive what is imparted to them in any other than the ultimate or natural form. They not only accept as true, and as having authority, whatever is told them by those who have the care of them, but they accept it *because* it is told them. They believe it to be true and right; for they understand very clearly the difference in matter of fact between the true and the false, and between right and wrong; but they believe this or that to be true or to be right on the authority of what is told them, and not from any higher, rational, or spiritual reason. And the same is true, substantially, of all persons who are not developed in their faculties beyond the state of childhood, however old in years they may be.

But the case is different with those whose understandings are mature, or, rather, who have some mature understanding. These, if in a truly teachable state of mind, will assume that what is taught them by competent teachers is true. But they will be aware, also, that actual belief is a very different thing from this assumption. They will not only thus listen affirmatively, but will also desire and endeavor to see, with their own proper understanding, that what is told them is true. They will not only accept externally, but will actually receive internally what is said to them, if they can.

There is also a reception of a still higher degree, which depends radically on the state of the affections, and not on that of the intellect. But it will be better to speak of this further on.

As to the second or spiritual degree of reception, it is a

great mistake to imagine that it is an independent and original exercise of reason. It is an exercise of reason; but reason is not an originating, but a receptive faculty. Its proper and reliable exercise depends on light from within the mind, it is true; but it also depends, and with equal necessity, on what is furnished to it from without. The truly rational, or truly spiritual man, does not spin out his conclusions from his own mind alone, without the data of known fact, or without the suggestion and instruction of truth already in possession of others before it came to him. In the character of a truly rational and spiritual man, he does not take on trust what is told him by his predecessors; but he listens to it, not only with proper respect and deference to them, but with a full consciousness of the necessity of what they can give him, as a means of leading his own mind in an orderly and profitable way, instead of letting it wander through the endless mazes of unorganized chaos. The work of each and every new man is built on the foundation, or, possibly, on the summit, of all the work that has been done before, to prepare the way for him.

Spiritual reception is the exercise of spiritual rationality. This faculty, like all other human faculties, lives, grows, and becomes vigorous and strong, by means of food and exercise. Without the discipline of exercise it will never acquire strength; but, with equal certainty, without the support of proper food it cannot have exercise, and will never become strong. Its food, primarily, is the Word of the Lord; but, in a secondary but also a necessary form, it is the thought and the understanding of men who have gone before us, and have, before us, become intelligent and wise, each in his measure and in his degree. The rational and spiritual mind cannot live and grow without this food, any more than the body can without its own proper food.

The prominent or leading faculty, in the exercise of reception, in this degree, is a true spiritual rationality. But there is a higher faculty of reception than this. This is a heavenly will. We use the word *will* in Swedenborg's application of

the term, meaning a faculty of the mind, and not an exercise of the mind only. The proper exercise of this faculty is love; and all those affections which are genuine and true are, therefore, of and from love. The will is a true faculty of reception, not less than the understanding, but, in fact, more than the understanding when it is properly exercised. It is not liable to mistake, any more than the understanding is. And what is received in a good and orderly manner by it, is received in the highest and most perfect way of all.

It would be a total mistake, however, to imagine from this, that the will, when it receives truth, discards the understanding, and seeks or obtains no help from it. On the contrary, it quickens the understanding, and causes it to be in a much clearer light than it possibly could be from itself alone as leader. The will, in this high exercise of its powers, acts towards the understanding in a manner analogous to that of a teacher to the rational faculty. It may be said only to suggest the truth; and it does this with all modesty and forbearance of dictation. But it finds a teachable understanding for a companion; and this understanding, thus elevated and enlightened, is more wise than any other kind of understanding.

Let us now proceed to consider the other part of our subject, namely, the proper exercise of the several degrees of authority, so as to meet and supply the needs of the corresponding degrees of receptivity and obedience.

First, as regards the lowest kind of authority, or natural authority, we need not here speak particularly, excepting to say that the other two kinds are above it in their nature, and ought, far more than they do, to enter into and to regulate and qualify it. This lowest kind of authority is an ultimate in its spiritual character, and should be an executive officer, so to speak, and that only; and those only are really fit to exercise it who understand the higher degrees, and are able and willing, and more than willing, to be themselves under the higher guidance. But, if such highly competent persons cannot be had for the work, then such as

can be had must do it. For the necessity of order is paramount, and order must be provided for. Beyond this, however, the exercise of merely external authority is an abuse, and ought not to be knowingly undertaken by any one in any office.

The exercise of the next higher degree of authority begins where the lower degree ends. When there is no necessity, for the sake of order, and of the welfare of society dependent on order, then all enforced authority must cease. It must then cease, not only because it would impose needless burdens and restraints, which would be against the natural rights of the governed, but also because the ceasing of it is needful to the full and free exercise and success of that higher authority which ought now to supervene.

A distinctive characteristic of the lower kind of authority is force; for if it be not, in some way or other, enforced, it fails of its effect and its use. But the characteristic of the next higher kind of authority is the provision of suitable means to its proper end, which is the elevation of the understanding. He who is in this higher degree a ruler, has it for his proper and special function to provide for the rational and free reception of that which is true and good on the part of all who are capable of so receiving. They ought, however, to make this provision in an orderly, and to all needful extent, in an official manner. For the work they are to do is too important to be scattered at random to the winds, and never prized and cherished by those for whose benefit it is provided. This truth scattered everywhere is already abundant. The world is full of it. But who can avail himself of this abundance if nothing is done to guide and to help him? The case is, here, as in all science. All the world is full of it. But who knows this, or is able to avail himself of the abundance without the help of the many who have been at work on the problem before him?

There is another and very important feature of this kind of authority, or, rather, of the mode in which it must of

necessity be provided. It needs to be administered in an orderly way, as much as the lower things of the natural exercise of authority do. The office of ruler, in this second degree, may be regarded as that of a teacher. And there is no work which needs more to be conducted in an orderly manner than that of *teaching*. We cannot dwell on the particulars of this; but the fact that it is so is manifest to all who think at all rationally on the subject.

Hence there must be association among the rulers in this work of imparting wisdom to the world. Some must be in higher offices in the work, and some in lower; and some must do one kind of service in it, and some another. And all must work together in harmony to avoid hindering one another, and to insure efficiency.

The ministry in the Christian Church, for example, is, or should be, an organization of this kind; that is every church, large or small, ought to be organized for the education and the support of an efficient ministry; and the ministry itself ought to be organized for doing its proper work in an orderly, harmonious, and efficient manner. The one central object of this ministry, and of its organization and its proceedings, is, or should be, to teach and to lead in the way of life. And the central object of all the teaching and the leading by them is, or should be, to enlighten and to guide the understanding and the will of those whom they teach and lead. They know, of course, that many adults and all children will receive their teaching and leading passively, and not intelligently and in true freedom. This comes as a matter of course, and not from any will and purpose on their part to have it so. But it is only incidental (though always necessary as a preparatory condition) to their main work. But this main work, even though it reaches only a few in mature effect, is, nevertheless, the enlightening of the understanding itself, and the leading of the will itself, which can be done only when rationality and freedom are respected and maintained. And hence it is plain that all the action of the ministry, whether of its individual

members or of its larger bodies, has a legitimate authority in the spiritual degree only, and not in the natural degree, except in case of and by reason of immature and imperfect reception. The style and manner of the teacher may, and should, be didactic and direct, leaving all to take it as they are able. But its aim should constantly be to teach and lead mature spiritual men; and, so far as the men are not to be found, then, as a step beforehand towards the same end, to make men by educating children and immature adults, and helping them to become men. Thus a true minister and a true ministry will endeavor continually to lead all classes of persons upward, thus helping to prepare them for the life of heaven, where all have learned to follow the Lord in clear light and in the warm atmosphere of true love, which is true freedom.

We do not mean by this that the style of a religious teacher ought ever to be difficult of apprehension. It should not, or at least not often, be argumentative, or such as to require very close thought in order to follow and profitably to understand it. It should not, above all things, be controversial. It should aim directly, and as clearly and simply as possible, at a good life as its end and use. We say this, however, to be thus more sure to guard against misunderstanding on so important a point, and not as pertaining very directly to our present subject.

The question may have occurred to the reader, whether the true minister does not exercise a power and authority still higher; or rather in exercising this power of the degree next above the natural, does he not also put forth a power of the celestial degree? Does he not move men, or at least some men, through the will, as the central point of influence with them? We answer Yes, without any hesitation. This is, indeed, the highest and best effect of his ministrations; but he is not so much apart, and by himself in this, as he is in the lower effect of his work. He is, in this highest service, only one of a much larger priesthood, whose credentials of office are not given by men, or subject to human regulations.

In the heavenly kingdom, not only in heaven itself, but in its nearer portals here on earth, the Lord reigns especially alone. Not that angels and men do not co-operate with him in the work, but that they co-operate without visible set forms or official insignia. Even in the world of nature, according to Swedenborg in his philosophical works, there is a highest form which transcends the necessity of organized limitations. In each lower form there must be some kind of one centre to which all besides must be referred. But in this highest natural form every part is at once a centre and a part of the circumference. He says that the human body, and also the great natural heavens around us, are in this form. It may be difficult to comprehend this when said of nature. But it can be comprehended more easily, doubtless, by intelligent persons when said of the life of heaven, and of the life of heavenly-minded men here on earth. Every man in the highest or celestial exercise of authority may be a centre of rule, each in his way and in his degree, the one only centre, who is the Lord, being within him. And there is not, and cannot be, any conflict or disorder of any kind from it. The reason why not is, because the rule is not by dictation of law or of command, nor even by dogmatic instruction, but by influence from the heart, and reaching its end in and through the heart. Such influence, if counterfeit and evil, may be suppressed by Divine or even by human law. But if good, it is made free by God, and should be left free by man.

This agrees with what is said by Swedenborg about the insinuation (that is, the introduction into the affections of a community where it was not before established,) of good by any one, but of truth by the priest only. If others than the regularly constituted ministers introduce new doctrines, however true they may be, there is danger of injurious collision in the process; but in regard to good no such danger exists. All is done in a region so elevated and so free for all, that the good is in safety for itself, and is not in danger of causing harm to any one.

Hence, the commonest man, and least known in places of trust, may, if it is in him to do so, be a powerful leader and ruler in bringing men to the enjoyment of heavenly good. The more he does it the better. He is drawn towards all who are doing the like, by the doing of it himself; and they are drawn towards him at the same time. A schism growing out of it is an impossible thing. His work is to insinuate good, which cannot be contradicted; it can only be rejected by those who do not receive it, to their own loss, but not made a stumbling-block to others. If it is directly opposed, it is done in such ways that the evil done is intangible, unorganizable, and may be removed, if it can be at all, as easily, or more easily, than if nothing had risen up against it. If no good is really done, at least no evil is done, and some evil may be prevented.

There is a universal church in the world, whose ministry belongs to this highest order of the priesthood. It is as one man before the Lord; but as far as known from human credentials it is not organized, either as to its laity or as to its ministry. Every true minister of every church is one of the ministers of this universal church; but his associates are not all of his denominational designation, nor all of any such designation. The one only Ruler of this church is the Lord himself; and he never forsakes it, and never fails to provide assistants in it for himself of all available kinds. The organized or visible churches, if true, are all in it and helpers of it. No greater mistake was ever made than to imagine that the universal church is a thing to be set up against the churches below it. They exist on purpose to help it. Some of them may, in some degree, and by abuse of their prerogatives, oppose it. But this will not effect its overthrow, but will overthrow themselves if persisted in. And so will it be with all things that rise up against the Lord, and against his kingdom in heaven and on the earth.

Our subject is capable of a wide range of illustration, and of many important applications; but what is now said may suggest all, and we will not add more at present. As to our

own authority, for the view presented, we do not wish to put it forth with any authority but that of its inherent truth and service to good, beyond which we desire to add nothing. We believe that much light on the subject may be derived from Swedenborg; but he presents it more as involved in general forms of truth than in specific instruction. The reader who cannot find it there now may find it there hereafter; for the teachings will never be exhausted. The true learner will find more and more in them in all time to come. And what he will find will, the greater part of it, not be what was ever intended to force its way into the mind, but what is meant to find its way into willing and seeking hearts by the help of enlightened intelligence and wisdom.

ADDRESS ON THE CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE FORMATION OF THE PORTLAND SOCIETY OF THE NEW JERUSALEM.*

A FAVORITE method of Divine Providence in its wonderful workings among the children of men, is from small, unpromising beginnings, to bring forth, by slow degrees, important and unlooked-for results. With respect to the Church, the grain of mustard seed is the symbol of initiament, while the moderate and successive growth of a tree is a type of its fulfilment. And it may be added, the more permanent an institution is to be — the longer the period it is to endure — the slower is the preparation for its appearance, and the more gradual its subsequent development.

* A pleasant feature of the meeting of the Maine Association in Portland, in September last, was the celebration of the semi-centennial of the Portland Society. After religious exercises, and an appropriate address from the present pastor, Rev. J. K. Smyth, Mr. Oliver Gerrish, a member of the society since its formation, took the chair, and introduced Rev. Wm. B. Hayden, who for nearly thirty years ministered to this society. This historical sketch is printed here on account of its great interest, and in order that so valuable a portion of the early history of the Church may be preserved.

Such has been the history of the New Church in all the places and countries where it has obtained an existence.

The first appearance of the Heavenly Doctrines in Portland, was in the winter of 1824-25. Mr. Maguire, a lawyer, had moved here from New Gloucester, Me., and brought with him a small work presented to him by the Orthodox minister at New Gloucester; the book was the "Doctrine of the New Jerusalem concerning the Sacred Scripture." Mr. Maguire being taken ill, Dr. Timothy Little was called in to attend him.

In his youth, Dr. Little had studied theology, preparatory to entering the Orthodox ministry. According to the custom of those days, his education was pursued under the direction of a clergyman resident in a parish. When he came to the doctrine of the Trinity, which, as he was taught, was that there were three distinct Divine persons in the Godhead, of equal power and glory, dwelling together from eternity, each one of which was by himself Lord and God, his mind revolted. He could not understand how such a view as that could consist with the idea of the real unity of God. He asked for an explanation of the enigma, but was told it was a mystery which could not be explained. He was troubled also by many things which he found taught in the letter of the Word, especially in the writings of the Old Testament. He was unwilling to undertake to preach and to teach what he could neither explain, understand, nor believe. Consequently he gave up the ministry, and devoted himself to the study and practice of medicine. Possessing rare intellectual gifts, enriched by extensive reading, he soon gained the respect of the community and rose to eminence in his profession; while his high moral quality and sound principles of life won the esteem and affection of a large circle of attached friends.

When Mr. Maguire became a patient of his, the subject of religion naturally became a topic of conversation between them. The doctor explained the mental struggles he had passed through, and referred to the difficulties he encountered

in some of the teachings of the Bible. Mr. Maguire handed him one day the little book, the "Doctrine of Sacred Scripture," with the remark that he thought he might find something in that which would help him out of his troubles. Mr. Maguire, though favorably inclined, had not then altogether adopted the doctrine.

Dr. Little read, and, as he read, received. He there learned that much of the letter of the Word is expressed in the language of appearances, in accommodation to the states of the people among whom it was written; that the spiritual meaning of the Scripture is clear and consistent with itself throughout; that the law of interpretation is found in the fundamental analogy existing between the visible things of nature and the invisible things of God; and thus he found the plenary inspiration of the Divine Word fully set forth, explained and vindicated.

The truths laid a strong hold on his convictions, and he soon took measures to procure other volumes of the writings. In the "Doctrine of the New Jerusalem concerning the Lord," he found a solution of his difficulty in relation to the Divine Trinity existing in the Lord, the Divine Incarnation, and the work of redemption, wherein is taught the great scriptural doctrine of one Divine person from eternity, and that one manifested visibly in the flesh in the person of our Lord Jesus Christ. As his intellect became convinced, his affections laid hold of the truths with a strong grasp, and he strove to interest others in them, both by conversation and the loaning of books. The doctor's earnestness aroused a new interest in Mr. Maguire's mind, and in the course of another year, first, Dr. Albus Rea, and then Mr. Oliver Gerrish, were induced to become readers. Not long after, they four began holding Sunday-evening meetings, for reading and conversation on the Heavenly Doctrines, alternately at the houses of Drs. Little and Rea, and Mr. Gerrish. Thus it continued for three years; now one and then another interested inquirer being slowly added to the little circle. In 1829, the interest had so far increased that the duty of an

open confession of the faith, and the establishment of public worship in the light of the Heavenly Doctrines, became a mooted question. It was thought the meetings would be more useful if they were held in some public room, where others would feel greater freedom in attending.

At that time there had not been public New-Church worship anywhere in the State. There had been, for a number of years, little circles of readers in Bath and Gardiner; but the meetings had been in private, and the members still retained their connection with the different denominations of the Old Church. We who are living at this time can hardly realize the depth of prejudice then existing against the doctrines, nor the bitterness of opposition those early receivers often encountered. One who was an attendant at some of those early meetings, writes: "At this time, the odium which attached to receivers of the doctrines in the public estimation was too strongly felt for them to hazard any public exhibition of their faith." But, notwithstanding all this dense prejudice around them, they held together and went bravely forward with their work. As an indication of the spirit in which the movement of those early receivers commenced, we will quote a few sentences from the minutes of the little circle in Bath. Their association was "for mutual religious improvement," and "to guide them in their occasional meetings for improvement in the spiritual and heavenly life," they adopted the three following rules: —

"*First.* Unite in prayer to God our Redeemer, for his spirit to open our understandings, that we may receive the principles of Divine order, or true heavenly wisdom, as unfolded in his Word, his works, and his Providence; for grace to keep us in strict adherence to the law and the testimony; for freedom from prejudice, and a disposition to criticise doctrine on principles of human reason; and for ability to wait patiently on him in ways of well-doing, for the teaching of his spirit.

"*Second.* We will mention in rotation any new thoughts on Divine subjects that may have occurred to us during the interim; and will read a selection from the writings of Emanuel Swedenborg, at all times taking the Word of God as our guide to truth.

"*Third.* Close our meeting with prayer, that God will keep us humble, fill our hearts with heavenly love, free and keep us from error, enable us to walk circumspectly, and to cultivate peace. We will also make it a special subject of prayer, that we may universally be brought to the repentance of sin as such, and to receive the truth as it is in Jesus, in the love of it, and bring forth fruit to the glory of God."

Such was the mood in which their duty was performed. And similar also was the spirit displayed by the little band in Portland. We believe there was no dissent from the proposition to commence worship. They "were all of one mind, in one place." For that object the use of the Methodist vestry was procured,— a small separate building then standing near the corner of Chestnut and Cumberland Streets. The public services began in June, 1829. New-Church ministers then were scarce; Dr. Little conducted the services, and availing himself of his theological education, frequently read discourses of his own production. Of that first congregation assembled there a little more than fifty-two years ago, six still remain with us: Mr. and Mrs. Gerrish, Capt. Arthur M. Small, Mr. Marrian Seavey, Mr. Abner Lowell, and Mr. Wm. Senter. Mr. Lowell very early became interested in the music of the Church, which then consisted entirely of chanted selections from Scripture, and, as will be remembered by many, he continued to superintend and lead this important part of the service with great diligence and faithfulness, for not less than thirty-five years.

Two years later, the interest in Church matters deepening, it was thought the time had arrived for a regularly organized Church. Rev. Thomas Worcester, of Boston, was invited down, who came, attended by two or three members of the Boston Society, and on the 21st day of August, 1831, the Portland Society was instituted, thirteen persons uniting, twelve of them receiving the ordinance of Baptism. After the lapse of half a century, it may be interesting to read their names:

Timothy Little, Mrs. Elizabeth Little, Oliver Gerrish,

Mrs. Sarah Gerrish, Mrs. Lydia Sawyer, Mrs. Martha Freeman, Samuel Colman, Mrs. Parmelia Colman, Ebenezer Mason, Miss Mary E. Walker, Wm. Hunnewell, Jr., Albus Rea, and Mrs. Sarah Rea, of Windham.

Of those thirteen, two only are spared to us, our beloved brother and sister, Mr. and Mrs. Gerrish.

One year later the parish was incorporated, to hold property according to the laws of the State. At this time occasional visits from regular ministers in the Church were received, by whom the sacraments and other ordinances were administered. The members were zealous in the study of the writings, and generally supplied their libraries with all the books and publications that could be procured. The works bore higher prices then than now. A set of the "Arcana" cost $40; the "Apocalypse Explained," $16; the "Apocalypse Revealed," $6; and the other works in proportion. In 1832, Rev. Henry A. Worcester came into the State and preached several months, alternating between Portland, Bath, and Gardiner. The meetings were then held in the old United States court-room, a square wooden building, then standing on Congress Street, on the corner of Myrtle, on the ground now occupied by the southeast corner of the City Hall, and under the present office of the mayor.

The next year a lot of land was purchased on the southerly side of Congress Street, nearly opposite Locust Street, and a neat wooden temple erected, which was dedicated in August, 1833, and in the month of November Rev. Henry A. Worcester was invited to become pastor, and remained with the society in that capacity until his decease, May 24, 1841.

After Mr. Worcester, Rev. James Scott preached for the society for about three years, or until some time in 1844, when he became disabled from declining health. Subsequently, we believe in 1845, Rev. Joshua O. Colburn preached a number of months, and at the close of that year Rev. T. D. Sturdivant, a graduate of Bangor Theolog-

ical Seminary, was settled, and remained one year, then accepting a call from the society in Providence, R. I. In the beginning of 1847, the society found itself again without a pastor. Other serious difficulties also lay in its way. In building the house of worship a debt had been incurred. The great financial disturbances of 1836 and 1837, which visited the country so generally, having seriously diminished the means of many in the congregation, the interest on the mortgage, instead of being regularly paid, had been allowed largely to accumulate, until there was danger that the house would have to be taken to satisfy the mortgage. This prospect aroused the interest of the people, and a serious effort was made to save the property. Those who had already paid for pews gave them up to the society, and re-purchased them under the new arrangement; which, together with new subscriptions for the purpose, served to meet the demand and secure the property.

This was in the beginning of 1847. After this, for more than three years and a half, the society was without a pastor. Rev. Mr. Dike, of Bath, visited them occasionally, preaching and administering the ordinances. The worship, however, was regularly maintained, Dr. Little officiating as in former years, occasionally reading one of his own discourses. This continued until his decease in November, 1849.

In February, 1850, it was my fortune to be invited here to deliver a short course of evening lectures. I remained with them eight weeks, conducting also the morning services. In September, the same year, I was invited to preach for them, as licentiate, and in June, 1851, was ordained pastor of the society, the services taking place in Boston.

In June, 1854, the General Convention met with us, and, our temple not being large enough, the meetings were held in Lancaster Hall. Twelve of our young people united with the church at the Sabbath Communion, and altogether we had a most interesting season. A number of able and interesting speeches, lectures, and discourses, were delivered during the session by eloquent and intelligent speakers from

a distance. The greater publicity of these meetings, and the larger numbers attending them, produced a favorable impression on the community, allaying a multitude of prejudices, and giving us, I think, from that time forth, quite a different standing with the general public.

The next ten years, a period of earnest work, and of some progress, may be passed over without particular remark, except that the debt remaining was removed in that time; and, on account of increased attendance, twelve new pews had to be added to the seating capacity of the church. My connection with the society continued unbroken until the autumn of 1864, when, feeling somewhat the wear of fourteen years' unremitted labor, in response to a call from the church in Cincinnati, I removed to that city. The pulpit here was then filled by the Rev. T. P. Rodman, for the space of one year. In the fall of 1865 I returned, agreeably to the wishes of the congregation, resuming my labors among them. There had been, for a number of years, a growing desire felt for a new place of worship, in a location farther up town than we then occupied, and some steps in that direction had already been taken. A building fund had begun to be subscribed and collected, and early in the year 1866 the purchase was made of the lot, or rather two lots, on which our present church is erected. About the same time our young people formed an association among themselves, with the expressed purpose of earning, in ways of their own, the sum of six thousand dollars — the price of the lot — and presenting it to the society. After several years of active industry on their part, this laudable object was accomplished, and the space of ground we occupy is a lasting memento of their devoted energy and perseverance.

On the fourth day of July that same year, came the great fire, which devastated so large a portion of our fair city. Our people suffered very severely in that great disaster. Only six families in the congregation escaped being burned out, either in their homes or in their places of business, while a large portion of them suffered in both. The Temple of

Worship was destroyed, and the insurance almost entirely lost. Not a few in the congregation had all they were worth swept away. But the almost stunning severity of the blow seemed only to awaken new principles of life in the hearts of the people. Amidst all the losses, hardships, and confusion of the time, interest in the Church was not allowed to flag. Divine worship was not suspended a single Sabbath. The first Sunday after the conflagration, services were held in the parlors of a private house. The next week they began in Park Street Church, which, by the kindness of that parish, we were allowed to occupy for an afternoon service during the whole of the following year.

In the summer of 1867 we removed to the Library Hall of the Mechanics' Institution, corner of Casco Street, where we remained about nine months, or until we came into our present house. In April, 1867, ground was broken on our present lot, the corner stone laid, with appropriate exercises, early in the fall, and this building dedicated in April, 1868. It was the first Protestant church in the city finished after the fire; speaking well for the zeal and energy of our people in their disturbed and trying circumstances.

Several years of prosperity followed our instalment in the new house; our congregation and our communicants increased.

There has been nothing sensational in the movement from the first; nor have there ever been rapid accessions through temporary excitements. Time is required for the sober convictions of men, and our growth has been characterized by a remarkable steadiness and constancy in its progress, which will be made evident by recurring a moment to the statistics of the church at successive periods. In 1831, there were thirteen members; in 1840, thirty-six; in 1850, forty-five; in 1860, eighty; in 1870, a hundred and fifteen; in 1880, a hundred and fifty-four.

The total number of baptisms from the beginning has been about four hundred and fifty, and the whole number of communicants received about two hundred and twenty;

while those who have received the doctrines without becoming communicants would probably double that number.

In my connection with the society I have administered three hundred and twenty-one baptisms, and received one hundred and forty-seven persons into the church; performed the marriage ceremony eighty-six times, and attended seventy-five funerals.

In 1876, circumstances induced me to resign the pastorate and go abroad. The society was then without a minister for about a year, when Mr. Smyth, the present pastor, took up his residence among them.

In looking back over this history a few thoughts naturally suggest themselves.

The society has had its obstacles at every stage of its progress, while earnestness and perseverance have been required to overcome them. Nearly always in debt, it has as steadily provided for its gradual liquidation; zealous at all times to maintain public worship, the temple seldom being closed; to provide for the regular administration of the sacraments, and to maintain a Sabbath-school. Obedience to the Divine truths they have learned, has been the prominent thought. And while, like all associated bodies, it has now and then had its ripples of agitation and feeling among the members, yet, on the whole, it has pursued the even tenor of its way with *rare unanimity* and consecutive devotion to a sacred cause. Among the drawbacks from which it has suffered, is that of having been without a pastor for some ten or more years of the time. And in looking over its records we shall discover that about in proportion as good, faithful Christian work has been done in and by the parish, it has, under the Divine Providence, been vigorous and prosperous; while its periods of rest or decline may be traced to the omission or absence of some of the essential uses and duties of the Church

Upon you, then, the active men and women of to-day, and the younger people associated with you, devolve the all-important functions of living according to the holy truths

of the New Jerusalem, and carrying forward this consecrated movement thus begun by the fathers. No duty more sacred can engage your attention. There are to be found no higher uses —none more holy— than those of the Church. Times have changed since the half century began; bitterness has been mollified; the fierce opposition to the Heavenly Doctrines has subsided; the dense cloud of prejudice has lifted. You have a freer and easier field than those first receivers had. Now, attention is aroused; inquiry is abroad; and in many ways the world actually invites your labors, waiting to hear and see what this great spiritual boon is which has been providentially deposited in your hands to carry and offer to the nations. Summon your warmest zeal, therefore, and consecrate your noblest energies to the work, in obedience to the injunctions of the great Head of the Church; knowing that the Lord, by the spirit of his truth, is working with you; and with the assurance, also, that those who have already departed to the eternal world from your midst, in the faith, are invisibly lending their assistance and co-operating with you.

WHO WAS MELCHIZEDEK?

[A Paper read before a Club of Evangelical Clergymen.]

No incident in the Old Testament history has given rise to more curious speculation or wild conjecture than this meeting of Abram with Melchizedek. But these conjectures are made necessary by the assumed condition of the world at this period, the assumption being so remote from the recorded facts, that nothing short of a supernatural interference can bridge over the chasm between them. It is assumed that, at this time, all knowledge of the true God had disappeared from the minds of men, that the whole inhabited world had become immersed in idolatry and sin. Out of this idolatry Abram was called. A knowledge of the true God, and a

genuine faith in God, were in some miraculous way imparted to him; and, guided by the Divine will, he went down into Canaan to become the head of a new and separate people, which should be the elect of God and should worship and serve him.

Who, then, was this Melchizedek, who came out to meet Abram on his return from his victory over the Mesopotamian marauders, who was King of Salem, or Peace, whose title was King of Righteousness, and priest of the Most High God, whose blessing Abram craved, and to whom he gave tithes of all? Under the above assumption, coupled with what is afterwards said of Melchizedek in the Psalms and Epistles, the theory of some of the early fathers, advocated by many modern critics, that he was the Son of God, the second person of the Trinity, revealing himself to Abram, to reward his faithfulness and zeal, would seem to be no more of a miracle than the assumed facts demand.

But reading this bit of sacred history without these prepossessions, it forcibly suggests two things: first, the fragmentary character of the history, and secondly, that there was nothing exceptional in this occurrence,—nothing to excite the surprise or wonder of any one concerned in it.

This is only one of many evidences that in this book of Genesis we have only fragments of history, a collection of more or less disconnected incidents in the lives of the persons mentioned. Much the larger portion of the time, down to this point, is covered by bare genealogies; and the prevailing opinion seems to be that even these genealogies are not complete, are only selections of the more prominent names, or include only the heads of families or tribes. Why these narratives are of this character, is the fundamental question in respect to the Scriptures, which cannot, of course, be considered here. I may be pardoned for the passing suggestion, that if this narrative is the work of the Divine mind, it must be perfectly adapted to what it is intended for; and if, as history, it is so inadequate and imperfect, its primary purpose cannot have been to teach his-

tory. But if its purpose is to teach spiritual truth, we can readily conceive that only such names and incidents would be chosen as would most perfectly represent or reflect or inculcate spiritual truth.

But we are concerned now only with the historical significance of the narrative. Regarding it, not as complete and exhaustive history, but as made up, for whatever reason, of disconnected incidents, what conclusions can we safely draw from this mention of Melchizedek, respecting the state of things at that time?

Does it not show plainly that a knowledge of the true God had not disappeared from the earth? For while this may be the sole evidence we have just here in the history of that fact, it certainly teaches nothing more plainly than that it was in no way an exceptional occurrence. There is not the slightest indication, in the account, of anything strange or unnatural, much less miraculous. Even if it were the only relic remaining to us, therefore, of that fact, this would be the proper conclusion to draw from it. When a geologist, exploring a new field, picks up a new fossil which bears no evidence of being a monstrosity, he naturally and safely assumes it to be one of a kind, and treats it accordingly. So does the historian deal with the materials of history.

Are we not safe in assuming, then, that Melchizedek was a survival of a pre-existing true religion, which had prevailed throughout that region, the Noachian dispensation, the establishment and decline of which is symbolized in the history of Noah and his descendants? This was the second great religious dispensation which the Lord had raised up. The consummation of the first or Adamic dispensation, with the gathering up of its remnants, is symbolized by the flood and the preservation of Noah and all living things. The consummation, in part, of this second dispensation, is symbolized by the dispersion at Babel. In Melchizedek and Balaam we have references to the scattered remnants of this dispensation which survived throughout this region. And may we not regard the ancient books quoted by Moses, The Wars of

Jehovah, The Prophecies [Numb. xxi.], and the Book of the Upright [Josh. x., II. Sam. i.] as remnants of the earlier Scriptures of this dispensation, from which also Moses may have drawn the ante-Abramic history?

It was plainly the decline and corruption of this religion into idolatry that made necessary the raising up of Abram, the severance, by migration, of any family or social ties by which he might be entangled with this decayed ecclesiasticism, and the establishment through him of a new and distinct people, capable of sustaining a purely ceremonial dispensation, which should bridge over the intervening space, until the fulness of time, when the Lord should reveal himself to men as the true King of Righteousness and Prince of Peace.

And this brings us to the comparison of Christ to Melchizedek in the Psalms and the Epistle to the Hebrews. In the one hundred and tenth Psalm, which treats in its higher sense of the conflicts of the Lord, in the flesh, with the infernal powers, he is said to be a priest forever, after the order or manner of Melchizedek. This "forever" cannot be taken in a mere temporal sense, for no one believes that Melchizedek has continued to exercise his priestly and kingly functions on the earth. There is a contrast suggested between the Jewish priesthood and the priesthood of our Lord, and of the new dispensation he was to establish. And the "*olam*" characterizes the latter as an enduring, because essential priesthood; that is a priesthood of character or of the life, a priesthood of righteousness wherein every true disciple is himself both a priest and a king unto God, as contrasted with a priesthood which is purely typical and ceremonial, and, therefore, provisional and temporary.

But this distinction and characterization concerns not alone the Jewish and Christian priesthood, but the priesthood of this pre-Abramic dispensation as well, which is declared, by plain implication, to be the same kind of a priesthood as the priesthood of Christ; that is, not a priesthood of appointment, but of character; not a mere typical

or ceremonial office, but a grade of spiritual attainment. This passage, therefore, is an open window, through which we can look back into that remote past. The landscape may be too distant for us to see more than its broad outline or general features, but what we do see we cannot mistake. The titles given to this ancient priest, before whom Abram bows, are no mere honorary or empty titles. As in the Christian Church, this priesthood is constituted not by titles, but by the possession of what the titles express; not by a ceremonial, but by an inward consecration. And as the true Christian priest is also king, that is, one both in whose heart the saving love of God prevails, and in whose intellect the wisdom of God holds imperial sway, so was the ancient priest of the most High God also a king of righteousness and of peace.

The writer of the Epistle to the Hebrews lays hold of this pregnant statement in the Jewish Scriptures to prove to Jewish Christians the superiority of the Christian to the Jewish priesthood and dispensation. And the argument hinges upon this parallel between the Christian priesthood and the pre-Abramic priesthood. In brief, it is this: "Are you not told that your father Abram, the head of the Jewish race and Church, out of whose loins Levi came, paid tithes to Melchizedek? Thus did not the Levitical priesthood, in and through Abram, confess the superiority of the pre-Abramic priesthood? But the Psalmist declares that the priesthood of Christ is of the same order; that is, of the same essential character and dignity as the priesthood of Melchizedek. Thus do the Jewish Scriptures plainly confess to the inferiority of the Jewish priesthood to the priesthood of Christ."

And the enigmatical expressions which the writer applies to Melchizedek, and by implication to the priesthood of Christ and of the Christian dispensation, can all be interpreted as expressing the essential or spiritual, and, therefore, enduring character of that priesthood, as contrasted with the merely typical and ceremonial, and therefore pro-

visional and transient character of the Jewish priesthood; the one instituted by a carnal law, the other by the power of eternal life. Is not this what is implied in the contrast between dying men, that is, the perishable priestoood, which receives tithes under the Jewish dispensation, and the one of whom it is witnessed that he lives or endures? Is not this what is meant by Melchizedek's being "like unto," that is, "being a type of the Son of God," and therefore "a priest continually," or "throughout," that is, not in a mere official sense, but in the essential sense; not alone of the priestly order, but of the priestly character as well? These expressions of the apostle are ambiguous, and evidently metaphorical; and they seem to me to be an endeavor to picture the essential contrast between the ceremonial and temporal character of the Jewish priesthood and economy, and the spiritual or vital, and therefore imperishable character of the Christian priesthood and economy.

In closing, I would ask you to consider the bearing of all this upon the spiritual history of man. Does it indicate an upward or a downward "trend" of the race from Eden to our Lord? I do not see how we can draw any other inference from these references to Melchizedek than that the Jewish dispensation was a step downward from the pre-Abramic dispensation, and that the work of our Lord was the restoration of a vital religion and economy, in place of a mere typical and formal religion and economy. All this is in accord with that fundamental truth of the Christian theory that there was a spiritual decline of the race to Christ, and that it was through his work in the flesh that the spiritual restoration of the race was inaugurated. This seems to be plainly implied, not only in the inferences I have drawn from the facts, but also in the whole argument of the apostle in the comparison between Melchizedek and our Lord.

My answer to the question is, then, that Melchizedek was one of the surviving priests of the pre-Abramic dispensation, a dispensation which corresponds, in its essential character, to the Christian dispensation, and that both these differ

essentially from the Abramic and Jewish dispensation, in that this latter was a purely ceremonial dispensation, bridging over the period between the two, and representing or imaging, in its elaborate ceremonies and types, what they were in fact. This conclusion gives an intelligible basis for the comparisons in the Psalms and in the seventh chapter of Hebrews, and suggests an intelligible interpretation of the enigmatical phrases of the apostle.

THE TEMPLE.

"THEN Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Araunah the Jebusite."—II. CHRON. iii. 1.

To Thee, O Lord, a Temple I would raise
On Mount Moriah, in the city where
The holy pathways lead to lives so fair
That every act becomes a song of praise.
So let the inner Temple I would build
With grace and truth of all degrees be fill'd;
Like Solomon's, with precious things untold,
Rich gems and sculpture, broidery and gold.
Reared on Araunah's goodly threshing floor,
Its mystic pillar'd porch and triune court
Like threefold heavens that thine own arms support,
Thou wilt establish firm for evermore!
So, on the Rock of Thy great name confess'd,
In loving faith shall this Thy Temple rest!

THE NATION'S AFFLICTION.*

There are circumstances connected with the death of the President of the United States, which make some reference to it on this Lord's day, and on this occasion, not only proper, but, possibly, not of little importance.

James A. Garfield, as a man and as a private citizen, is of a character, so far as we can judge, worthy of high respect and esteem,— a man not only of noble presence, of great talents and capacity for useful work, of eminent qualifications as a statesman, but also of Christian graces of a marked character. A few words from one of his many excellent speeches bring out his honesty and sincerity in a very pointed manner. He says: —

"During my whole public life I have followed one rule of conduct,— to secure for my acts and my thoughts the approval of James A. Garfield. What other people think of me matters little. What he thinks of me matters much. I must live with him always, eat with him, sleep with him. If he condemns me, life is not worth living."

The sentiment here is very quaintly expressed; but from it we see that he had an ideal,— a conscience of what is good and right, the realization of which, in his "acts and thoughts," was more to him than all things else. And what is this but being more deeply impressed by the Divine right and good than by all that man can say or do? — what, but having more regard for the Judge of all the earth, than for the applause and adulation of men?

"The memory of the just is blessed"; and the heart of man cannot conceive of the blessedness of the lot that awaits them when they are transferred to the eternal home of the just in heaven.

*Address delivered in connection with the Sunday Service, at East Woburn, Sept. 25, 1881.

But it is not merely or mainly as a good man that the attention of this and of other countries has, for the last three months, been so strongly turned to him. It is as the head — as the most important member — of this nation that he has been so conspicuous. The nation composed of fifty millions — a vast number of them we have reason to hope possessing some of the excellence of character of him who was the head, is of course a body — a man of indefinitely greater proportions, greater dignity and influence. It is as the head, the principal member, of this great man, that General Garfield has attracted so strongly the attention and the sympathies of the civilized world. If he had suffered and died as a private citizen, with the character he possessed, there would have been a small circle of sincere mourners. If he had suffered and died as a Senator of the United States, there would have been a much wider circle of persons joining in his obsequies. But only as the head of the nation could the profound impression we notice have been extended so widely.

When a nation is afflicted, the amount of attention its suffering receives depends much upon the position among the nations the one afflicted occupies. When the Czar was assassinated, the impression produced upon other nations showed the place which Russia holds in their estimation. If some calamity should befall Queen Victoria, in the effect it would produce in this and other countries, there would be a manifestation of the position accorded to England by the nations of the earth. Perhaps the affliction of no nation, empire or kingdom has ever been felt so widely and deeply as this of our nation. And while we ought to be most deeply humble for our many and great faults, we ought to be profoundly thankful for the universal and high respect which our affliction has spontaneously called forth; for in this we see what a distinguished place our country holds among the nations of the earth.

There are other aspects of our affliction which suggest themselves.

We cannot doubt that what the head of the nation

has been passing through, has its counterpart in what is taking place in the nation itself. The life of the nation is as really assailed as was that of its head. The nation as a man is only to live, like every smaller man, by making principle supreme in what it does, instead of mere self-interest. As it is walking uprightly and doing justice that makes an individual man truly live, so as we learn it is righteousness that exalteth a nation. Self-interest carried into effect in the nation's affairs, will as certainly destroy the nation's life as did the bullet of the assassin its President's life. There are, indeed, endless forms in which self-interest can work. But it especially and conspicuously works in this country, at this time, in what is called the spoils system. If the principle of looking out primarily for self in the public service, instead of the best performance of the various functions of the government, is having great influence, so far as there is, at the same time, anything of real regard for principle in the country, it is suffering a severe wound that will prove fatal unless it is healed. And the struggle of whatever of principle exists, is like the struggle of President Garfield's sound constitution against the pyæmia which the wound occasioned.

Is the death of the President, then, to be regarded as an indication that the nation is to succumb to the spoils system, and other forms of selfishness, and so is to die? This does not by any means follow. Indeed, it appears as if the circumstances of the President's death were calculated in the highest degree to save the nation from the threatening death. The declared object of the assassin, and the bearing of what has occurred during this long suspense between death and life, have been manifestly operating in the most powerful manner to emphasize the mischief of the system, to turn the tide of public sentiment against it, and in favor of a true civil service. It may be quite doubtful whether a four, or even an eight years' administration could have done as much towards setting the nation right in this matter, as has the experience of the last eighty days.

There is another aspect of the nation's experience in this

time, worthy of notice. We know that man's progress in what is good, at least that of the highest and best kind, only takes place in connection with severe trials, sometimes those which are prolonged with increasing severity, to a state of despair. Trials of this character, our nation, which is a larger man, has now, as on former occasions, eminently in the last war, been experiencing. And as only they who are capable of being improved by such severe trials experience them, our experiencing them is an indication that the nation is susceptible of improvement of the most valuable kind.

Again, there has recently been observed by recommendation of Governors of States, a season of prayer for the restoration of the President. He has not been restored; and, with the views that some entertain, it might appear that the prayers offered have not been answered. Prayers that were offered unqualifiedly for his restoration, have not been answered. But all true prayer differs from this; and all such prayer has been answered. Such prayer looks to and asks for the life of the President, because he appears to be a good officer, and because his continuing to fill the office *appears* to be for the good of the country. But every one who thus prays, knows that the Lord loves the country perfectly, and not only thus loves it, but at the same time knows absolutely what is for its good. Every one who truly prays, knows and distinctly recognizes this; and every such man is sure that the only thing which will prevent the means of restoration to health from being successful, will be the Divine Being's knowledge that the President's death can be made more conducive to the nation's welfare than his life. Every true prayer offered for the President's restoration was infilled with the sentiment, "Not my will, but Thine be done."

One point more:

We see illustrated in the case of the President now gone, the great truth that filling high places well involves, in our condition, the experience of great affliction. We have the most striking indication of this in the Scriptures. When

James and John asked of the Lord distinguished places in his kingdom, his answer shows that attaining such places involves very great suffering. He says, "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism I am baptized with?" He, as to his humanity, was to attain to the position of possessing all power in heaven and on earth; but in coming into possession of it, he was to suffer what is beyond all human endurance,—what, in his agony, caused his sweat to be as great drops of blood falling down to the ground. And he declares to the two disciples that in order to obtain what they asked, they must drink something of the same cup,— experience something of the same suffering.

To be President of the United States, with everything of the right spirit, the man who fills the position must needs be brought face to face with the extremely difficult work of giving up ruling from what self prompts, and, from the Divine dictate, must rule with the end of promoting the public good. The trials necessary to bring about this result, are the most severe that man can be called to endure. General Garfield, as a private citizen, or as a member of Congress, like every good and improving man, would have had crosses and sufferings hard to bear,— a bitter cup to drink. But he would not have had the crosses that fell to his lot as President,— those that he experienced before the assassin's bullet entered his body, and the exceedingly heavy ones he has, with so much fortitude, borne since. And in this is brought to our view the cup that *he* must drink, and the baptism *he* must be baptized with, who holds any distinguished place; and we trust our country, whose head he was, does hold some humble place, at least, in the Lord's kingdom.

It is true that General Garfield as a person occupied only for a brief period the office to which he was elected. We cannot, however, doubt that what he has passed through has been a means of preparing the way for the office itself to be many fold more fruitful of good to the country than it

would otherwise have been; for he who is now to fill the office has, in an eminent degree, participated in the suffering. And we may trust, to *such* a degree, that he is prepared unselfishly, and with genuine regard for the good of the nation, to administer the duties of the office providentially intrusted to him. And let us who are here join with the millions elsewhere, whose thoughts and sympathies are turned in the same direction. And, while we contemplate with gratitude the virtues and the excellent character of the late President, and extend our heartfelt sympathies to his so worthy wife, to his aged mother, and to his afflicted children, let us, not only in word and in tongue, but also in deed and in truth, give to him who is now the head of the nation the support which will be afforded by an unselfish devotion to the genuine well-being and true glory of our country.

THE CORRESPONDENCE OF SOME NUT-TREES.

ALMONDS.

Another apparently very different fruit, but of the same genus with the peach, is the almond.

Almonds are stones of peaches made sweet and eatable in themselves, but not encompassed with sweet pulp. They are not quickly perishable, as is the juicy fruit; and in this respect, as well as in their dry nutritious quality, they partake of the character of the grains.

Taking the peach as a type of works of affection, the seeds are principles of the duty of charity by which such works are multiplied. And almonds are these principles of charity lived from love for their own goodness. In peaches the seed is out of sight, and the sweet pulp appears to be the fruit. In almonds the seed is the fruit. In the works represented by peaches, there must be much expression of neighborly affection; but in the almonds there is no demonstrativeness, only a quiet doing of good works as a loved

duty. Peaches, from their perishableness and juiciness, suggest occasional kind hospitalities and other expressions of affectionate interest to friends and neighbors; the dryer almonds represent quiet daily service from the duty of love.

The priesthood of Aaron and his sons represented the ministry of the goodness of the Lord among men, and especially the living a life of charity, to lead men in the way to heaven. Therefore, when the rods of the several tribes were laid up before the Lord, Aaron's rod, for the tribe of Levi, blossomed, and brought forth almonds, which represented the use to which he and his tribe were appointed.

The Hebrew name for the almond is the "watchful," a name said to be conferred because its pretty pink flowers open their eyes so early in the winter, in which the peaches also resemble them. And, spiritually, the love of a life of charity is ever awake to its opportunities.

The Lord said to Jeremiah, whom he was sending to reprove the people for their many sins, "What seest thou, Jeremiah?" And when Jeremiah replied, "An almond rod," the Lord explained it as an emblem of himself as to his Divine watchfulness to lead men in the heavenly way,—"Thou doest well in seeing; for watchful am I over my words to do them."—Jer. i. 11, 12.

Perhaps we can now see why the burners of the golden candlestick were "made like unto almonds"; for the candlestick is a representative of the Divine wisdom in the Church, and the ultimations of this are teachings of the duties of charity.

In the present which Jacob sent to Egypt by his sons, to the almonds were added "pistacia nuts." In explaining this Swedenborg says that the almonds represent "goods of life corresponding to the truths of interior natural good"; and the pistacia nuts, which he calls terebinth, represent "goods of life corresponding to the truths of exterior natural good" (A. C. n. 5622). That is, the almonds are duties of real charity, and the pistacia nuts of natural pleasantness.

The pistacia-tree is related to the terebinth, which will be

described presently; also to a large group of trees yielding *varnishes*, and to the poisonous rhus, which produces painful inflammation of the *skin*.

BEECH-TREES.

The signification of almonds as principles of charity in life, suggests the idea that other nuts may represent the living of other good principles, and the trees themselves the knowledge of them.

The beech is not a wide-spreading tree; but in the forests it sometimes attains a considerable height. Its bark is smooth, which, together with the polish and integrity of the leaves, gives an impression of extreme cleanliness. Its nuts are very oily, sharply three-sided, growing in pairs in bristly burs.

The want of expanse in the tree shows that the principle which it represents is of limited application. Its cleanliness suggests that it is a principle of purity. The oil of the fruit shows that the corresponding works are works of love. Their growing in pairs indicates that they relate to marriage,—all of which is confirmed and made definite by what Swedenborg says of them in the other world. In the description of the palace representing conjugial love in the three planes of the mind, he relates that around the palace were olive, palm, and beech-trees; which three, he says, represent the truths of conjugial love in the celestial, spiritual and natural planes of the mind respectively (C. L. n. 270). The olive, as we have seen, represents the perception and knowledge of the Lord's love, which, when received, manifests itself as mutual love, and especially as the sweetest form of mutual love, which is conjugial love. The palm also, in representing a knowledge of the Lord's salvation, relates especially to salvation from the natural passions of youth, and to the consequent reception of a pure-hearted love for marriage. And the beech must represent a knowledge of the *duty* of singleness in marriage. The three-sided nuts, full of pleasant oil, and growing a pair close together

within each smooth-lined bristly bur, are as pretty an image as a plant can show of life according to this principle.

CHESTNUTS.

In his journey to the people of the Iron Age, Swedenborg approached them with the accompanying angel, through "a forest consisting of beeches, chestnuts, and oaks" (C. L. n. 78). These seem to have been situated between the people of the Copper Age and those of the Iron, and to have partaken of the quality, at least as to the beeches, of the nobler age; for the Iron people did not live in singleness of marriage. So likewise in approaching the men of the Copper Age, he entered their heaven from the south, where he found "a magnificent grove of palms and laurels," which certainly partake of the intelligent quality of the earlier Silver Age.

The statement first mentioned is interesting from its association of the chestnut and the oak with the beeches. They form one family, with marked differences. The chestnut, which comes nearest to the beech, is distinguished from it for our purpose by the irregular number of nuts, from one to three in each bur, by the larger size of the nuts, and by the smaller quantity of oil in them. The trees are cultivated for their fruit and also for their wood, which is less solid than that of the beech, but is exceedingly durable, especially, as compared with other hard woods, when in or near the ground; for which reason it is much used for fences and for sills of houses.

It evidently represents some kind of knowledge of natural life. And as the pair of oily beech nuts represent a knowledge of the duty of singleness in marriage, the chestnuts, of indefinite number, may represent the kindred duty of care for children. The warmly-lined bur, so soft within and prickly without, suggests a comfortable and well-protected home; and is a very perfect representative of the parental feeling which would guard the children from every hurtful approach till they arrive at maturity. This is very similar

to the instinct of protection around one's marriage life, as the bur of the chestnut resembles that of the beech.

The sharp angles of the beech nut indicate the perfect definiteness of the law of singleness which it represents; and the rounder, more irregular forms of the chestnuts, express the greater indefiniteness and variety of principles of education.

The wide spread of the branches, and the extreme age of some chestnuts, shows the comprehensiveness and permanence of some principles of education. The durability of the wood in the ground represents the endurance of the principles when exposed to the experiences of the world,—parents carrying out good principles for their children's sake much more patiently than they will for their own; whence their use as foundation timbers for our homes.

SWEDENBORG STUDIES.

I. AS TO PAUL.

The question has lately been raised, How are we to understand what Swedenborg says as to Paul?

Let it be remarked, first, that the doctrines of the New Church are not concerned with persons, but with principles, and that in receiving them we are not brought into contact with personal questions; and, secondly, that the statements referred to by our questioner are not found wholly or partially in any of the works published by Swedenborg, for the purpose of declaring from the Word the truths of the New Christian Church, but in the Memorabilia or the brief accounts of his personal experiences which have been printed under the name of the Spiritual Diary.

In regard to the apostolic writings, we read,—

"In the gospels are the Lord's own words, which contain within themselves a spiritual sense by which there is immediate communication with heaven; but the writings of the apostles do not

have such a sense, though they are books useful to the church."— A. E., n. 815.

"The Lord spake from Divine wisdom itself by correspondences, similarly also by the prophets, thus from his own Divine; Paul spake from inspiration, indeed, but not as the prophets, to whom every word was dictated; but his inspiration consisted in his receiving influx according to what was within him, which is an altogether different inspiration, nor does it have conjunction with heaven by correspondences."— S. D., n. 6062.

Swedenborg was once inquired of by Dr. Beyer on this very point, and replied as follows: —

"In respect to the writings of the apostles and Paul, I have not quoted them in the 'Arcana Cœlestia' [though copiously in his other works], because they are doctrinal writings, and consequently are not written in the style of the Word, like those of the Prophets, of David, of the Evangelists, and the Book of Revelation. The style of the Word consists of mere correspondences, wherefore it effects immediate communication with heaven; but in doctrinal writings there is a different style, which has communication with heaven, indeed, but mediately. They were written thus by the apostles, that the New Christian Church might be commenced through them; matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner as to be understood more clearly. The writings of the apostles are good books for the church, insisting upon the doctrine of charity and its faith as strongly as the Lord himself has done in the gospels and the Book of Revelation."— Doc. n. 224.

In the "Coronis," n. 59, he styles the gospels the evangelical, the epistles, the apostolic Word. So much for the apostolic writings. In regard to the character of one of the writers, after his entrance into the other life, we have it stated in the posthumous Memorabilia, that Paul's love of self, by which he was filled before he preached the gospel, remained in him even afterward, S. D., n. 4412; that he thought himself deserving above others, S. D., *minus*, n. 4562; and that he held Peter in aversion, *Ib.*, n. 4631. These statements seem to need a word of remark. We are

all accustomed to distinguish personal character from the productions of the pen, and we are aware that if a person had held in this life the position of a great leader, and had held it in a lofty spirit, the same characteristics would be found with him hereafter, and would be manifested in the period anterior to his final judgment, which was the time of Swedenborg's writing. What the final condition of such a one would be, we can only conjecture, and are scarcely justified in indulging in such conjecture.

It would not be difficult to indicate in Paul's writings the characteristics here alluded to. Instead of referring to our Lord's words, he always taught from himself, in a manner strikingly in contrast with that of James, Peter and John. Take, for instance, his words at the beginning of the Epistle to the Galatians:

"Paul, an apostle (not from men, neither through men . . .), unto the churches of Galatia: 'I marvel that ye are so quickly removing from him that called you in the grace of Christ, unto a different gospel. But though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema.'"

The same Epistle affords a similar passage, lacking the gentle and humble spirit which we would wish to find. In the account of the difference of opinion as to circumcision, we read,—

"But when Cephas (Peter) came to Antioch, I resisted him to the face, because he stood condemned."

We do not argue the matter. It is a subject lately opened by Prof. Jowett in his commentaries, but he is opposed by almost all other writers. It may yet appear to all that the undisputed greatness and heroism of Paul rested upon an undue self-confidence.

II. HIS USE OF WORDS FOR WINE.

We have received from an esteemed subscriber a letter containing some criticism of the article which appeared in

this department in our October Number. This letter, which was not intended for publication, begins by saying,—

"My Dear Sir,—In your paper on 'Wine in the Word and the Doctrines,' you have concluded that Swedenborg 'used *vinum* for fermented wine, as opposed to *mustum* for unfermented.' A brief examination of some of his works in English has, if they have been faithfully rendered, revealed exceptions to this statement, that may call for its modification. These I am encouraged, by your desire to have any error pointed out, to offer for your consideration.

"Pharaoh's butler, in his dream, took the grapes and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand. Liquor thus obtained and drank could not be fermented; yet in A. C., n. 5120, it is regarded as wine, and in the early part of the number it is so called.

"When treating of the first-fruits which were to be offered to the Lord, Swedenborg says (A. C., n. 9223): 'The first-fruits of the vintage were the first-fruits of wine, of must, and of oil.' Wine, here, certainly excludes unfermented grape-juice. But a little farther on he says, 'By the first-fruits of corn and wine in this verse, are meant all the first-fruits of the harvest and vintage just now spoken of above.' Here *wine* most certainly includes all the meaning of *wine* and *must* in the former sentence. It proves, also, that whenever he speaks of the first-fruits of *wine*, he means the term to include all forms of grape-juice, unless other terms are used."

The writer cites other passages in which *vinum* is used as a general term, and in which the wine of the Holy Supper is alluded to, and suggests that then, too, it was to be construed generally as of both fermented and unfermented wine.

In reply, we would say that we would not be understood for one moment as intending to lay a ritualistic stress upon the use of fermented wine in the Holy Supper. Our inquiry was simply as to what could be learned from Swedenborg's use of words.

The point urged by our correspondent, is the very one with which we set out. We said that Swedenborg used

"*vinum* for wine in general." This every reader of his works knows well. He continually quotes passages from the Word in which all or some of the words for wine occur, and in general explanation of their meaning uses the one term *vinum*, and in such cases often refers to the Holy Supper and to the *vinum* therein used.

What does this prove? Nothing, if there be also a specific use of *vinum*. Such instances simply fail of affording a definition. That *vinum* is a general term, we knew already. But, as pointed out, these instances seem to invalidate our "conclusion that he used *vinum* for fermented wine, as opposed to *mustum* for unfermented wine." They would invalidate it if he had given no definitions. If our conclusion were based on such indefinite passages as our correspondent cites, it would be illogical. It was based, however, (1) on Swedenborg's usage in translating the Word, in which process he always chose *mustum* for *tirosh* (the Hebrew word for unfermented wine); (2) on his distinction between the words, as when he said that *mustum* signified natural truth, *vinum* rational truth (A. C., n. 3580), or, in the opposite sense, *vinum* interior falsity, *mustum* exterior falsity (A. E., n. 141); and (3) on his use of *vinum* as equivalent to *sicera* (fermented wine), see A. E., n. 1035.

Thus while *vinum* is used generally, as our friend points out, it is used with a specific meaning also in many cases which find no contradiction except in the other and indefinite use of *vinum*. We use our word *man* in two ways, and no amount of reasoning based on its use in the common gender would weaken the fact that it is also used specifically in the masculine gender.

As to the Holy Supper, we simply said that he used *vinum* always in reference to it. Excluding all but the indefinite passages in which *vinum* is used, it might be concluded that in respect to the Holy Supper, also, he uses *vinum* indefinitely; but when we take all the passages, definite and indefinite, explanatory of the Word or philosophical, we conclude that *vinum* had in his mind also a definite mean-

ing, which was of fermented wine. It is true that in connection with passages containing the word for unfermented wine, he used *vinum* in a general way in connection with the Holy Supper; but, if we study his use of *vinum* throughout his works, can we avoid the conclusion that to him the word had a specific meaning, which he was accustomed to broaden so as to save repetition of other terms, but without giving up the specific use of the word as indicating wine which was really such, wine which had been purified?

BOOK NOTICES.

Swedenborg and the New Age. By Edmund A. Beaman. Philadelphia: J. B. Lippincott & Co. 1881. pp. 225.

The secondary title of this neat little book explains that it treats of "the Holy City, New Jerusalem; what it is, and when and how it comes down from God out of heaven; and of Swedenborg and his mission in relation to it; with an introduction on God and man." The work is not an explanation of New-Church faith, as its title might imply, but a controversial compilation from manuscripts and pamphlets, bearing upon the subject of the kind of authority attaching to the writings of Swedenborg. Its use, therefore, must be very limited, and it may not receive much public notice.

Mr. Beaman's argument is, that we have a perfect representative of the Lord and of his manner of giving life, in the natural sun, which gives without distinction to all objects, but which effects different results in them according to their innate forms or receptivities. He thus explains that Swedenborg, by study and regeneration, came to a condition in which he was receptive of Divine wisdom in the degree manifested in his writings. "Every new and great development in human affairs has been inaugurated by some extraordinary man, by some one far in advance of his age; and so it was in this case."

We have noticed, with interest, that Mr. Beaman has a conviction of Swedenborg's preparation through regeneration for his great work, so that the truths he published were his in reality;

but we find Mr. Beaman's statement of the subject unsatisfactory in several respects. For example, he presses his type, the natural sun, so far as apparently to exclude the Divine Providence, which not only gives to the human race according to individual receptivity, but itself designs, creates, and prepares the receptacles acting in harmony with their free agency. The Lord is more than Mr. Beaman's source of influx, being the Heavenly Father. Such statements, as "to give influx is all that he does for any man," seem always to need correction.

In regard to Swedenborg, Mr. Beaman seems to hold views which, though perhaps acceptable to a miscellaneous audience, who may have the idea that Swedenborg is worshipped in the New Church, are wholly inadequate as a statement of the fact. Take for instance the declaration that, "so far as the Lord was concerned, Swedenborg received nothing more from him in preparation for his mission than the wickedest devils of hell receive." This is true as regards the equality of the Divine mercy, but utterly misleading as a full statement of the case. Swedenborg was called and chosen to the work of a revelator. Human agency was necessary in effecting the revelation of new truth, by means of which the Lord would make his second advent, would work the last judgment and establish the New Age. Swedenborg was that agent. It was an extraordinary office. He was prepared for it in the ways of Divine order, and in executing it his freedom and rationality were preserved to the fullest extent; but yet his writings revealed the spiritual meaning of the Word and the truth in regard to the Lord and the spiritual world. His wr tings need not be of the nature of the Holy Word to contain a Divinely provided revelation of the spiritual meaning of that Word.

We wish to commend Mr. Beaman's honesty in expressing his view of this great subject, but we doubt the advisability of keeping up a discussion in which individual differences of view will always exist while men vary in their forms of mind, and we hope that our writers will turn to teaching the great religious truths of the New Age.

The Orthodox Theology of To-Day. By Newman Smyth. New York: Chas. Scribner's Sons. 1881. pp. 189.

We have been greatly pleased with this book of eloquent sermons delivered by Mr. Smyth to his Presbyterian people in

Quincy, Ill., in response to the charges made by Mr. Ingersoll. They are fit for wide circulation, and are eminently worthy of it.

In his preface, Mr. Smyth draws a distinction between the orthodoxy which is progressive and that which is dead, and "offers a crust of dogma kept over from another century." His subjects are the need of a creed, the true character of God, and the future life; and he treats them in reference to popular objections, but not in a controversial spirit. He is master of a singularly clear and engaging style, itself a proof of the reviving theology he proclaims. His views as to the Redemption and the life hereafter are somewhat indefinite, and confessedly so, but they have the true light in them which will shine more and more unto the perfect day.

Everything here is deeply interesting to the New Churchman, and the book should be widely known among us. We can make but two extracts:

"The best thought in all Christian denominations is at work simplifying, elevating, reforming our theology, lifting the whole body of it up into a purer ethical light; we shall have revised confessions of our faith, if not to-day, perhaps to-morrow."—p. 29.

"Calvinism presented but a half-truth to men, and it had itself much of the gospel still to learn; a system of theology may be firmly constructed and solid as a granitic foundation; but if it is to be true to nature and the Bible, God's sunlight must not be shut out."—p. 53.

Ben-Hur, a Tale of the Christ. By Lew. Wallace. New York: Harper & Brothers. 1881. pp. 552.

Gen. Wallace chose for his second title a misleading one. The book is not a tale of the Christ, but a story of the Christ's time. Ben-Hur, the hero, has Odyssean adventures by sea and land, into the account of which the author has woven full and graphic descriptions of Jerusalem and its people; of Antioch, her palaces and her games; of the desert, and its sheik; and of the sea with its galleys and battles. As a panorama on which has been painted in richest colors the world in our Lord's day, the book is a masterpiece; and in its delineation of Jewish character it is excellent. The story turns on the deeds of the Messiah, and the closing scene, the Crucifixion, is described with equal reverence and skill.

It is a book which the New Churchman will read with especial interest and pleasure, because of its pictures of the times from which the Redemption rescued the world, and because, also, of

the way in which the Lord is presented. We trust that it will be, and will continue to be, widely read.

Spiritual Songs for the Sunday-School. Selected and arranged by Charles S. Robinson, D.D. New York: The Century Co. 1881. pp. 240.

We have here two hundred and seventy-three hymns, printed without music, in a handy volume, costing but twenty cents. The hymns are much above the average of those used in Sunday-Schools, and their very general introduction is an encouraging sign. Although they sometimes contain language not in harmony with Scripture and the truth, they oftener convey in perfectly correct poetry lessons of true religion. Thus No. 59 begins,—

> "Holy Bible, book divine;
> Precious treasure, thou art mine;
> Mine, to tell me whence I came;
> Mine, to teach me what I am."

Another hymn (No. 250) begins,—

> "Jesus, my Lord, my God, my all!"

And still another (No. 233).

> "Cease, ye mourners, cease to languish
> O'er the grave of those you love;
> Pain and death, and night and anguish
> Enter not the world above."

The Emperor. By George Ebers. New York: William S. Gottsberger. 1881. 2 vols. pp. 318 and 322.

The very great interest which the works of Ebers have excited, has been due almost entirely to the accuracy and brilliancy with which he has represented the life of ancient times, especially in Egypt. The period sketched in this book is the second century, the reign of Hadrian during the Roman occupation of Egypt. Neither the scenes nor the men are so interesting as those of "Narda," but there is a valuable description of the Alexandrian Christians and of the attitude of paganism at that day. We commend the book as worthy of a careful reading.

The Heavenly Doctrine of the Lord. Vol. XI. of the Swedenborg Library. Edited by B. F. Barrett. Philadelphia: E. Claxton & Co. 1881. pp. 224.

This is the next to the last volume of the series, and is devoted

to the Doctrine of the Lord. As usual, the volume contains extracts from Swedenborg, so arranged as to give a clear statement of the doctrine on this point. Moreover, in this case the editor has prepared an introductory chapter well calculated to interest the reader, and to give him a general idea of the sublime truths treated of in the other chapters.

MINUTES OF THE GENERAL CONFERENCE, 1881.

OUR English brethren had their general meeting in Manchester this year, and Rev. Mr. Potts, well known to many of our readers, was President. The volume of minutes is always interesting reading on this side of the water. Though we do not regard the gathering of statistics in religious bodies as the best way of determining their usefulness, the very full statements printed here are of great interest.

MONTHLY NOTES AND COMMENTS.

Weakness and Strength.

WE have no sympathy with the spirit which prompted Eliab to say to David, "Why camest thou down hither? With whom hast thou left those few sheep in the wilderness?" And the sequel proved that David, young as he was, was of more avail against the giant than the bigger, vainer Eliab, who could only go out daily with his comrades, and stand on the defensive, and tremble. Yet the same spirit still lingers. Catholics, rather than seek the aid of Protestants against the world's evils, affect to despise them for their small numbers. The Protestant sects look down upon each other, or seek to do so, and will not commune with each other or have each other's aid.

This miserable vanity, always hand in hand with religious pusillanimity, is going to the past. In spite of Eliab-like remonstrances, there is a rapidly growing willingness to receive aid from every side and to make use of it. In the mission fields, in Biblical revision, and elsewhere, we find generosity and courage. Only now and then the snarling spirit is found, and little gibes against everybody but one's own religious family are heard, as if Presbyterianism must always be asking for the downfall of Episcopalianism, or Congregationalism meanly rejoicing in the misfortunes of the other two.

We have only one "exchange" (among many) which has Eliab

for its model, and we read always with regret its flings in every direction. We, therefore, were not surprised to find it taking a text from the President's address at our last Convention, and speaking in its usual way, when speaking of anything not its own, about "a very weak organization," "pastors and missionaries, a large number of whom are not, or not constantly officiating," and quoting from the address the words:

"There are no examples in history of such slowness of progress in the organization of a new truth in human society, as is afforded by the New Church. It is more than a century since its doctrines were first published, but it has hardly yet gained a visible existence; certainly not a general recognition as one of the essential forces in human progress."

We do not well understand some of the expressions used, nor do we agree with what we understand, and we doubt that the President meant to be understood as the extract would indicate. There is no need of extended explanation, no excuse for retort. David's answer, "Is there not a cause?" is sufficient.

But we would deprecate the appeal to numbers or from numbers. Ideas, and not numbers, govern. It will be a sad day for us when we meet in convention to count ourselves, and still sadder a day if, from such count, we should go out complacent. Nor should we lament fewness of numbers, nor mind being taunted with it, though we should not give occasion for such taunts. It is in the truths themselves that the power is, and we should meet to act, rather than to count, to move forward with all Christians who are not puffed up with self-conceit, and held back by timidity in common cause against the prince of this world. It is by deeds in the field, rather than by counting in the camp, that the army proves itself mighty. Eliab may continue to regard David as a "very weak organization"; only let David trust in the Lord, and he will have in time Eliab's respect, and, what is more, will restore the lost ark of God.

Our strength, be it always remembered by the New Churchman, is not in our numbers, and never will be, though we should be myriads; but in the "sword of Jehovah and of Gideon," in the degree of our humble, yet valiant fulfilment of the great work committed to us by the Lord.

James A. Garfield.

Those who had the pleasure of attending the sessions of the General Convention in May last, will not forget the morning hour

at the White House, and the cordial grasp of the President's hand. Our expectation was eager as we waited a moment for the appearance of the man who had seemed so justly to merit the title of Chief Magistrate. We thought of the faithful little lad upon the tow-path working for his widowed mother, of the hard-earned education, the manly service as a teacher, the brilliant generalship, the modest, honest statesmanship, and we longed to greet him. We had but a few moments for such thoughts before he entered, tall, athletic, carrying a frank nobleness in every feature. To every one he gave a cordial welcome, and to the words of our leader a dignified and friendly reply.

In a few weeks he fell; and while wisdom and kindness did their part, the people of this nation, not so stirred for almost twenty years, put on sackcloth for the national sins, and prayed for the recovery of their beloved chief. There was wrath at first, not only toward him who had sought to kill, but also toward them who had been angry with their brother without a cause; but this soon died away, and a chastened people knelt in spirit by his bed-side week after week.

We received the request for public prayer in a White Mountain hotel, and were asked to conduct a service. Men of both parties, women and children were there, and no eye was dry. The hymn, "Jesus, Lover of my Soul," was sung, the ninety-first psalm was read, a few sentences were spoken, and a missionary of the Dutch Reformed Church offered prayer, the prayer of Daniel (9th chapter) was read, the hymn, "Abide with Me," was sung, and then we all joined in spirit in the threefold benediction, beginning "The Lord bless him and keep him." After that service we were ready to have him go or stay as the Lord willed. Had he been restored, he would have dwelt in the hearts of his people like Washington. He has gone, and, we may be sure, has entered into the joy of his Lord. The miserable assassin has done his work, but of the noble spirit it is written, "surely he shall not be moved forever, the righteous shall be in everlasting remembrance."

Remains of Antiquity.

The *N. Y. Independent* has lately given an account of the excavation of a portion of Sippar or Sepharvaim mentioned in II. Kings xvii., as one of the districts from which people were brought to occupy Palestine, and now know to have contained cities older than those of Assyria. We read,—

"The primitive Accadian mountaineer who journeyed from his home beneath the 'mountains of the East,' the Chaldean Ararat, and came to dwell in the plains of Sumar, there to build his cities and stage-towered temples, by his first semi-pictorial scratchings laid the basis of the system which for thousands of years was the literary medium of the scribes of Mesopotamia."

An interesting account of the modifications which this picture-writing underwent at the hands of Phœnicians and Egyptians is given, and it is then said that —

"Babylon, whose history goes back to a period centuries before the foundation of the cities of Assur, cannot claim to be considered the primeval city. In the Babylonian traditions we find that prior to the flood which in Babylonian chronology was an actual epoch, forming the Rubicon between the mythic and historic, there were cities ruled by kings."

The full account of the expedition to Sepharvaim is not ready for publication, but we learn from the article referred to that many inscriptions were copied, and that we shall soon know much more than before of the early days of the Ancient Church which succeeded the pastoral era of primitive innocence, and spread through Asia and Egypt.

Note of Correction.

Rev. Mr. Gould desires us to allow him to correct a mistake into which he has inadvertently fallen in his second article on the Revised New Testament, in our October number. "The error will be found (he writes) on p. 434, near the top, where it is said that Westcott & Hort, the most recent expositors of the new criticism, would reduce the whole *account* [the story of Mary and Martha] to a single Greek word. What ought to have been said here is, that these critics would thus reduce the whole *clause* between the second 'Martha' in v. 41, and 'Mary' in v. 42, making it read: 'Martha, Martha, *thou art troubled* (which three words are expressed by one in Greek); Mary hath chosen,' etc., as it is given in the first marginal reading of the revision; so that that is itself the reading preferred by Westcott & Hort, and consequently what is said just before in the article about the readings 'given in the margin of the new version,' properly applies only to the second one. This explanation, although still leaving sufficient ground of reprehension of their work, was felt to be due to the scholars in question, whom we would be sorry to misrepresent in any degree in this matter."

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